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CHRIST IN TEACHER AND SCHOLARS.

A Christian called of God to the privilege of teaching a Sunday-school class is brought face to face with the two-fold personal responsibility of (a) the salvation of the individuals in that class, and (b) the leading out into fulness of Christ's own life those who have thus been saved.

During my few years' experience in this work no burden has been heavier than this one in relation to my scholars. This I accepted gladly, for I knew that Christ was suffering for them, but with the burden came a strain and tension that was unbearable at times. I have been led to know that this is not only unnecessary, but that it is sin. This condition was so, because the personal belief of the teacher upon this matter was somewhat vague instead of clear and definite. I believed Christ had died for my scholars and wanted to save them, but the belief that above everything else Christ was going to give them his own full free life had not become a joyous reality to me.

I was conscious that my words, in teaching, in personal talks with them, and in letter-writing, would not avail without the Spirit's quickening power in the heart, but now I know that from the completely surrendered obedient life of the teacher, the words are not only used by the Spirit, but are dictated by the Spirit himself within—for Christ, through the Spirit, is the personal worker.

Afterward when, having met the conditions of prayer, I asked in faith for the salvation of the individual scholars, I was led to thank God for his work accomplished in answer to my petition, and then I confidently waited in prayer for the outward manifestation of his answers whenever it should be his will to send it. In most cases the waiting period has been short, and I rejoice not only that many of these are first-fruits in their homes, but especially because of the joy Christ has in living in and through them. —L. J. F. in S. S. Times.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

SAVING SINNERS.

Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. I. Tim. 1:15.

Let us understand that the power of our religion is in this, that it saves sinners. It reaches down to the lowest, basest, vilest in all the world and saves them. It takes the old heart of sin out of a man and puts a new heart in him. It removes a love for the mean, the low and the vile and puts in its stead a love for the good, the high and the holy. I saw a man not long ago who had been a confirmed drunkard. He was sober now. He had hated the people and the worship of God. He loved them now. He had spent one fourth of his natural life in prison for crimes committed. He was a free man now, and was clear of crime for all time to come. What had wrought the change? The man said himself that he sought Christ in prayer; that his prayer was answered, and that he was saved and saved forever by the blood of the Lamb.

We can easily find fault with our Christian religion. We can criticise its Bible, doubt its adherents, and disbelieve its dogmas and its doctrine. But when you stand face to face with a man who has been down and now is up, with one who was out, but is now in, with one who was going to the dogs, but now approaches with sure and swift steps the very doors of heaven, and that one tells you he was saved from sin and ruin by the power of Jesus the Christ, you can't doubt the validity of that testimony.

I knew a man who was down and out and done for, socially, financially, morally and every other way. He found Christ precious to his soul and he came up to the Light and to a life of cleanliness and truth and peace. So he decided to preach. He went before his committee who were examining him on his fitness for the ministry. One asked him "Are you a saved man?" "I am," was the quick reply. "By whom were you saved?" was the further query. "By Jesus Christ," was again the immediate answer. "Now will you tell this committee how you know you were saved by Jesus Christ?" "How do I know I was saved! Why man, I was there, that's how I know. I was there on the spot when the transaction took place. Why, I am the man that was saved. That's how I know." The answer was and is and ever will be conclusive. "I was there and am the one who was saved" is the sure and safe testimony, and the most convincing proof ever penned, of every one who has been redeemed by His power.

In the reign of Henry VIII., we are told, there was a young student at Cambridge named Bilney. He became deeply anxious about his soul, and obtained a copy of the New Testament, and shut himself up in his room to study it. As he read he came to these words, This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. He laid down the Book to think on what he had read, and thus states the result: "This one sentence, through God's inward teaching, did so rejoice my heart, being before almost in despair, that I soon found peace. Jesus Christ saves! he cried, Yes, Jesus Christ saves!! From that time he became a preacher of those glad tidings, and at last he suffered as a faithful martyr!! Thousands have found peace, joy and comfort in these glad words, and believing them have been saved from sin and dread and doubt and ruin.

In the lesson of today Jesus speaks the word of forgiveness to a lost soul, and that soul begins to live and so becomes noted and famous for all time. Jesus is the sinner's friend.

IN NON-ESSENTIALS LIBERTY.

There are some very important questions of doctrine which come out of the Book, but which are not settled by the Book, nor closed in the Book. If they had been essential to the world's welfare, and the soul's salvation, they would certainly not have been left open and debatable.

We have seen and conversed with souls who say they were saved, brought to repentance and then to forgiveness of sins, by election, because God willed it and so ordered it. Those souls were saved and were happy in the Lord and found abundance of evidence in the Book both to justify their position and sustain their faith. And their lives showed that they had been with God and knew well the power of His salvation. On the other hand we have seen and conversed with those who say they were saved, brought to repentance and forgiveness of sins because they willed it and because they realized that grace through Jesus Christ was free for all who would seek and accept it. These likewise found abundance of evidence in the Book both to justify their position and sustain their faith. And their daily lives gave sufficient evidence that they walked with God and were saved by grace. Now if the doctrine of election were an essential doctrine, why was it not forever settled and sealed and closed in and by the Book? If the doctrine of free grace were an essential and a universal doctrine, why was it not settled and sealed and forever closed by the Book?

But this further, and far more important consideration: Why may one man not believe in salvation by election, another in salvation by free grace, and yet both be saved and, what is more to the point now, both belong to the same church and join hands, hearts and efforts in suffering and in service for the kingdom of our Christ and the salvation of the world?

May not a man be devout, and yet be liberal, Christ-like and yet be charitable in his beliefs? Shall my loyalty make me pommel your head into my way of thinking before I am willing to call you brother and fellowship you in service? God forbid.

Again, we have seen loyal, devout, consecrated souls who say they are saved and who had chosen to be baptized by immersion. Those souls were saved and were happy in the Lord and found abundance of evidence in the Book to justify their position and sustain their faith. Their lives showed that they had been with God, had found forgiveness of sins and knew well the power of salvation through Christ.

On the other hand, we have seen souls equally as loyal, devoted and true who have been saved and have chosen to be baptized by affusion. These souls were happy in decision, contented with their mode and pointed to sufficient Scripture to justify and satisfy them in their decision and sustain them in their faith. Their lives show that they have been with God, had found forgiveness of sins and knew well the power of salvation through Christ. If the question of mode of baptism had been essential, would not the Book have settled and sealed and closed it forever, so that disputes, such as would divide the forces of our King, and cause schisms in the body and among the brethren, would not have arisen?

But this further and far more important consideration: Why may not one man believe in baptism by immersion, another in baptism by affusion, since these are left as open and debatable questions from Scripture, and yet both be saved, and what is more to the point now, both belong to the same church and join hands and hearts and efforts in advancing the kingdom of our Christ and the salvation of the souls of men? Are the confines of the Church to be limited to

an indivdual's belief, even when that belief is about a doctrine that is not essential to salvation? God forbid. Why may you not believe in immersion with all your heart, soul and strength, my brother, and teach that doctrine when and as you please, and why may I not believe in affusion with similar vigor and virility, and teach that doctrine when and as I will, and yet why, I say, may you and I, my brother, not belong to the same church, sit down at the same communion table and enjoy the goodness and glory of the same saving gospel? It isn't election that saves. It is Jesus the Christ. It isn't free grace that saves. It is Jesus the Christ. It isn't sprinkling or pouring that saves. It is Jesus the Christ.

May not a man be devout and yet be liberal, Christ-like and charitable in his beliefs. Shall my loyalty to a non-essential, unclosed, unsettled, much disputed belief make me pommel your head into my way of thinking before I can call you brother, give you the glad hand of fellowship and unite my strength with yours in bringing the world to Christ? God forbid. Must the confines of the Chuch be restricted to a man's belief about a question which Christ Himself did not settle, and which the Book itself does not solve and seal? God forbid.

Peter made a confession. It was not of election, or free grace, or baptism or of infant salvation, nor even of the final perseverance of the saints. It was a simple confession that sane people everywhere can understand. Hear ye it: "Thou art the Christ, the Son of the living God." Now Christ liked that and said, "Upon this rock (Confession) will I build my church and the gates of hell shall not prevail against it." If that simple, plain, undisputed and indisputable confession was sufficient for our Lord Christ to build the Church upon, would we better not rest content therewith and not try to add thereto or take therefrom? Candidly I do not know by what shade of belief Peter was saved, nor by what mode of baptism he was brought into fellowship. I just know he made the great confession, a confession broad and big and binding enough for Christ to build the Church upon, and if more had been required, or if less had benn needed, the wisdom of Christ would have said so.

Why not accept Christ at His undisputed and undisputable word, and also just take His name in this matter, and, united, whatever be our non-essential beliefs, under His banner with Him as Lord and King, seek to carry forward His standard to the salvation of men everywhere? In this may God help.

EDITORIAL COMMENT.

Social Status of Bugs.

We have heard of "big bugs" and "little bugs" all our lives but really did not know, till lately, that there were social degrees among the bug family. Dr. Cyrus Thompson, of Onslow County, suggests in The Progressive Farmer that there are, and that some bugs are held in very low degree, while others are considered good company. For instance, the Doctor spent the night at a patient's house and was troubled in the quiet hours with certain "nocturnal friends" that crawleth close and sticketh tight; no, not the house-fly, but the wingless sort, the Climex lectularius, in short, the common, low-down bed-bug. The Doctor on relating this experience to a neighbor was told, "Well I would hate to be a doctor and have to suffer such experiences as that." Yet that same man had bugs of the winged type, Musca Domestica, the common house-fly, which were crawling all over his table, all over and about the house, and which were a hundred times more dangerous and deadly than the bed-bug and thought nothing of all this. Why is a bed-bug considered lower, baser, more disgraceful about a house than the more filthy, the more dangerons and the more deadly house-fly? Dr. Thompson thinks the time draweth nigh when the house-fly will come into its own in the social scale and will be considered in his true light, namely, far more disgraceful and dreaded around the house than the bug of nocturnal habits.

In short, filth, slovenliness, and uncleanliness are always inexcusable and disgraceful and these are the conditions that breed and attract the common, low-down, house-fly. And the sooner this Musca Domestica is socially ostracized the better. He is the cause of more disease than all other bugs combined. Swat him.

When The People Speak.

There were at the time enough Senators voting to keep Senator Lorimer of Illinois in his seat. But the people have read the Lorimer case through the press and have seemingly decided and decreed that he was dishonestly elected, holds his seat by fraud and must therefore come down. This seems to be the verdict, for, since the vote on Lorimer was taken, eight Senators who voted for him have either been defeated or have retired to private life. Wherever Lorimer has been made an issue, the pro-Lorimer candidate has gone down in defeat.

Dishonest and corrupt men may reach high place and prestige in this country and may remain safe and secure therein for a season; but when the people generally are convinced that an official is dishonest and corrupt and they have a chance at him they bring him down. You may usually trust the moral sense of the masses.

Woman Suffrage.

This topic, like Banquo's ghost, will not down. Fact is, it is just beginning to be discussed soberly and seriously. You will hear it more in the future than you have in the past. For the women are gaining, not losing ground, in their demands for political recognition and the franchise. In the national Republican Convention this week in session in Chicago, there are five women delegates helping to select the candidate. Mr. Roosevelt has come out squarely for woman suffrage if the papers quote him correctly. At the Democratic Convention in Baltimore to be held June 25 the women are planning a monster parade and demonstration by which they mean to show these representatives from all quarters how great their strength is and how mighty are their numbers. Many of the leading literary and society women in this country are leading the fight for woman suffrage, and whether the women win the ballot or not you will hear more and more of the topic as the minutes and years come and go. It is a live topic now.

Pellagra.

So far we have heard no storm of objection raised to the Pellagra Commission which has recently come South from the Postgraduate Hospital, New York, to investigate the causes and possible cure of pellagra. The commission is made up of specialists, including Dr. Philip E. Garrison of the United States Navy, Capt. Joseph F. Siler of the United States Army, and Dr. Ward J. Mc Neal, of the New York Postgrauate Medical School, all of whom are to devote several weeks, with Spartanburg, S. C., as headquarters, to the investigation of this disease and its spread in the South. The commission is equipped with a complete field laboratory and patients applying for treatment, after thorough examination, will be sent to the Postgraduate Hospital, New York City. Pellagra is a dread disease and one that continues to spread. If Uncle Sam shall prove himself able to stay its ravages he will certainly have conferred a boon on humanity.

—Dr. N. G. Newman, Dr. W. C. Wicker, Dr. W. A. Harper! To these distinguished gentlemen, our compliments; to these dear brethren our sympathy and condolence.

THE WORLD'S ORATOR.

The human voice has been a factor most deeply significant in the development of the race. It has commanded on battlefields and inspired men to deeds of heroism. It has championed truth, and the truth has made men free. Of the innumerable voices that have come to us from the past, some have been sweet and rythmical. We call them singers. Some have been strong and perseverant. We call them orators. Of those orators, some have spoken to one age, some to one people. But there was one who spoke to all ages and to all peoples.

In presenting a study of the life work of Jesus of Nazareth from an oratorical point of view, it is not claimed that oratory was the great and essential fact of His life. Oratory is not a fact, it is an incident; not an end, but a means. A man is an orator because he is something greater than an orator. Webster was a great statesman, incidentally an orator. Philip Brooks was a great preacher, incidentally an orator. And just as we study the oratory of Webster or Phillip Brooks, fully conscious that above this mere incident are the great facts for which their lives staud in the history of our nation, it is possible for us to study the oratory of Jesus, fully aware that above any such superficial discussions lies the great facts for which the Christ-life stands in the history and development of our race.

Was Jesus an orator? First let us see what the true test of oratory is. The true test of oratory is the effect produced upon the hearer. How did Jesus impress those who actually heard him? "All bear him witness and wonder at the gracious words which proceeded out of his mouth." "And they were astonished at his doctrine, for his word was with power." "Did not our hearts burn within us while he talked with us by the way?" "The common people heard him gladly."

The surest test of an orator is to convince an audience of unpleasant truths. Demosthenes spoke to his own countrymen against a foreign invader. Cicero championed the interest of the best classes of Rome. Webster and Lincoln voiced the popular sentiment of victorious political parties. This Man came at a moment when Jewish life and civilization were founded upon the law, and from first to last His entire effort was to destroy—not the law, but what was even worse than the law, their conceptions of the law. Yet: "The multitudes heard him gladly." And more than this, even his enemies acknowledged his power. For when the high priests sent their officers to arrest him, they returned empty handed and their only excuse was "never man spake as this man."

Now, what is the definition of oratory? When Cicero spoke the Romans went forth saying "what a voice! what gestures! what language!" When Demosthenes spoke the Athenians rusheed forth shouting "To arms!" "Let us fight Philip of Macedon!" The orator is not he who uses fine language, but he who makes you forget language, voice, gesture and verything except the truth in his teachigns. The orator is he who makes you believe what he says, yes, but an orator is also he who makes you do what he says. Eloquence is the ability of the spoken word, to make truth a living, vital force in the lives of the hearers. Was Jesus an orator? He came upon the earth at a time when truth was lost when the brilliancy of the Greek orators, poets and philosophers succeeded only in producing a civilization upon whose altars was inscribed "to the unknown gods," and when Israel had raised her temple to the God of Truth, but her highest inspiration was a series of "thou-shalt-nots." Into this atmosphere Jesus came. He went below the sophistry of the Greeks, the legalism of th Romans, the hppocricy of the Pharisees, and deep into human nature by revealed human truth. And we live today surrounded by church and school house, by railroad and factory, by hospital, by asylum and social settlement, not because Demosthenes thundered against Philip, but because a Galilean delivered a sermon on the Mount. Oratory is the power, by the spoken word, to make truth live. Judge Him by the impressions made upon his hearers, his ability to convince of unpleasant truths, the testimony of his enemies; judge Him by the highest ideals of oratory, and far above Greek Philippics or the invectives of Rome is the eloquence of Him who made truths live.

What, then, are the great essentials which lie at the heart of pure ortaory? as manifested by a study of the teachings and methods of Jesus. Surely it is not in the mechanics of voice gesture or rhetoric. While these may aid the orator, they are at best only incidental and external. "He taught them as one having authority." Here is the first essential of the orator: eighteen years at the carpenter's bench, eighteen years of self mastery, eighteen years of character building; and when at last he came forth, he taught them as one having authority, because he had obtained authority over himself. Character is the foundation of oratory. When He said "let him that is without sin cast the first stone at her," it was the character of the man, the pure life behind the statesman, that gives it authority. What preparation shall the orator make? It is character we build today that thirty years hence will plead at the bar of justice. It is character that will rise from the pulpit with a tongue of fire. It is not what we say but what we are in the depths of our lives, that speaks to our audience. He taught them as one having authority, and "no man durst ask him any question after that." Character is the first essential of the orator.

If there is any other essential than character, it is purpose. Jesus was on fire with purpose. Every act, every word of his life, was subservient to that purpose. Never until some purpose gets hold of us that sweeps us out of ourselves, never until we can look our audience and say, "wist ye not that I must be about my Father's business?" Can we be eloquent.

Not only did Jesus have a purpose, but he was true to that purpose; absolutely sincere and honest. Never did man have such tempation to be false to his purpose. Standing before Pilate and the mob, one flash of eloquence, one brilliant proverb, gathered into itself the traditions of priests, prophets and patriarchs, would have turned those yells of hatred into hosannas of the triumpal entry. Shall He save his life? shall He forget his cause? shall He be falsely eloquent? No. Pilate "my kingdom is not of this world," and here He gave to the orator the greatest example of all time—absolute fidelity to a lofty, pure, immaculate cause. He never said, "listen to me": "but listen to my cause." At cost him followers to be true to his purpose; for after one of his discourses, "many of his disciples walked no more with him." The orator must please his audience? no, the orator mus be true to his cause. The Greeks and Athenians were true to their ideals and though literally swept from the face of the earth by Rome and its military splendor, yet their ideals conquered and upon the ashes of Rome sprang the Holy Roman Empire. It was the battle of ideals with fidelity clinging steadfast.

Eloquence is not the inspiration of a moment nor the training of a day. It is not the application of rhetorical principles nor the result of a course in a school of oratory. It is the flash of an eye that has looked deep into the problems of life. It is the thrill of a voice made merry by laughter and softened by grief. It is the sympathy of a heart that has felt the agonies of the fight of right with wrong. It is the outpouring of a soul that has been on Mount Sinai and seen the lightnings flash and thunders roar. It is the result of a lifetime in the desert with the meal of locust flesh, and the coat of camel hair. It is the agony of Gethsemane crystalized into words. It is character thrilling and throbbing with a purpose. This was the oratory of the Nazarene peasant.

Countless are the voices that have enriched our air of earth, but have grown

faint with the centuries. Circumstance, change, and the truths they utter have lost their deep significance for mankind. Languages die, and they are heard no more. But today above the tumult of ages, safe from the wrecks of time, above the decay of languages comes to us the words of the Master. They have lived because through them shone a divine character, and because back of them was the restless power of a purpose.

*This oration delivered by James Allen Dickey, on graduating day at Elon College Wednesday June 5 was awarded the Stanford's Orator's Medal.

THE MYSTIC HAL OF STATUARY.

Tennyson in one of his ancient Arthurian legends so beautifully portrays how Gareth and ris companions as they approached the palace of the King, saw far off "the silver-misty morn rolling her smoke about the royal mount that rose between the forest and the field. At times the summit of the high city flashed; at times the spires and turrets halfway down pricked thro' the mist; at times the great gate shown only; that opened on the field below." On coming to the gate they saw "barefoot on the keystone, which was lined and drippled like an ever-fleeting wave, the Lady of the Lake, clothed in white samite, mystic, wonderful. A mist of incense curl'd about her, and her face was well-nigh hidden in the sinister gloom; but there was heard among the holy hymns, a voice as of the waters, for she dwells down in a deep calm, and when the surface rolls, hath power to walk the waters like our Lord." There likewise they beheld Excalibur the sword that rose from out the bosom of the lake, the blade so bright that men were blinded by it." On entering the palace "flame color, vert, and augre in three rays smote from the casement over Arthur, one falling upon each of the fair queens who stood in silence near his throne, the friends of Arthur, gazing on him, tall, with bright sweet faces, who will help him at his need.

The Lady of the Lake to Arthur was the symbol of the Church with all the influence this institution represented. Excalibur was the mystic symbol for the weapon used by the soul in the wars against its enemies. The three fair queens represented the Christian virtues that stand unquestionably pre-eminent in the nature of mankind: Faith, Hope, and Charity.

Thus every youth with expanding spirit and growing mind comes one day to the entrance of his real life, and grouped about this entrance are the mystic statues. The soul is surged by a whispering voice, questioning, expectant and hopeful, unseen, unknown, yet felt. Here are moments in the realms of space, moments that decide his destiny and like the riotous rushing of a torrent unchecked he plunges beyond the gateway.

Perhaps the symbol here leaves dominant the impression of a beautiful character. The depth of a personality looms up or an inner-self is revealed. This is neither a poet's fancy nor a trick of the imagination, but a thing of fadeless and unending beauty. More royal it is than any power of distinction and the privilege of each and every one to attain. Character in her noblest embodiment exemplifies human nature in its highest forms, nature is intensely individualized and calls for benevolence, bravery and slef-sacrifice, heedless of consequences, to perform the great and noble deeds whose fame makes the whole world one resounding echo of glory. It is nothing less than the corner stone of individual greatness—a tremendous column of the majestic structure of a true and dignified man. The individual if he ascends to the summit of this statue can scarcely realize that his stepping stones are uncertainties. Only time, that kindly magician, softens the harsh outlines, eliminates every defect and by his wondrous alchemy transmutes the ideal into the real. Asia has her sky-kissing Himalayas, the cities of the earth have builded magnificent monuments for great kings, soldiers and statesmen. London has her Westminister Abbey, Paris her Pantheon Cathedral, yet none are high enough to pedestal the statue of those who are always sensitive and responsive to the voice of God in the soul. They are changeless, fixed and eternal while the unending march of the universe goes on with immeasurable sweep.

No poet has even expressed in sweeter, more heart-reaching or passionate verse, the gentle and yet more forcible emotions of the soul than Shelly. It was Beauty that seized his inmost self and a transformation engendered and inspired his poetry immediately. Each vast hall of life finds Beauty, if it is not in the past, who knows what the veiled future holds forth! Our poets have sung of the beauty of seas and of mountains, and not less than they are we impassioned by their influence. At the sound of the waves there comes a melodious undertone and afar in the unsounded vastness is the Mystic Temple of the Deep, whose stately spires of rocks and stones have been sculptured by the sands of time, and whose long aisles never echo to the tread of human feet. Standing on the verge we feel as Byron, who exclaimed "Roll on, thou deep and dark blue Ocean—roll. Ten thousand fleets swept over thee in vain." The lofty mountain peaks are as they have lain for unnumbered centuries, grim, silent and eternal. In solemn beauty the black crags and perpetual snow arise, there is a feeling of liberty and freedom, an undisciplined overflow of the soul lost in admiration for the beautiful.

Not only has this absolute power seized the individual but nations have been brought under the workings of its magnetic laws and transformed by its irresistible force. The beauty of the Grecian sky, the clear-cut forms of the Greek mountains, the beauty of the Greek landscape combined in the mind of Phidias and were wrought into concrete form in the beautiful Parthenon on the Acropolis at Athens. This same idea of beauty gathered from island, sea and river, operating upon the minds of Greek literary artists produced those poems, tragedies and other works of literary art, that writers of no other nation have been able to surpass.

The study of the Greek models in literature, painting and sculpture produced a Michael Angelo, who designed the Vatican at Rome and its illustrious paintings; a Raphael whose paintings have become the wonder of the ages, a Christopher Wren, whose St. Paul cathedral will be his monument forever and hundreds of others whose names are on every tongue on account of their concrete expressions of the beauty idea that wrought in their souls.

Through impenetrable mysteries the store-house of music is unlocked. Sounding chords are caught from distant silences. Within its clutches is seen the wide working of a law which takes no account of the finite, because it deals with the infinite, which takes no heed of the individual because it guards all. Music exists about us in the sighing of leaves and not less than in the roar of the monster ocean. Its deep chords full and splendid sound an ultimate triumph over Death, causing in their last moments even kings to counsel acceptance, resignation and complete restitution. Its reverberating cadence fills the breast of the lowly peasant with hope and his grief, regret and solemn minors of defeat sink into insignificance. Heartaches are forgotten and tears lose their bitterness.

It is the unwritten music of nature, caught by one unspoiled by contact with the world that such a mystic statue appeals to. Wagner himself says he walked up and down the avenues "trying to catch the harmonies as they floated in the air." In the very name of Liszt there is a magic sound which fills one with a sensation of intensified expectancy. Through some transcendental power the facination of his marvelous interpretations has survived several generations of mankind, and is still mysteriously transmitted from one to

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NOTES AND PERSONALS.

—Pres. W. A. Harper left for Eastern Va. Monday p. m. for a stay of several weeks in the canvass for students for next year.

—Owing to Rev. M. L. Bryant's decision to remain at Asheville another year, our Main Street Church, Berkley, Va., finds itself without a pastor. More and more ministers is the call of the Christian church in all quarters.

—Congratulations to High Point and Asheboro. Dr. Fleming will bring things to pass in these growing and important communities. We rejoice with the good people who are happy indeed at the prospect before them. Bro. Fleming will begin the work about September 1.

—We look for great things from Memorial Temple, Norfolk, now that the fortunate congregation there have Rev. Warren H. Denison settled as pastor. Bro. Denison is one of our most beloved, eloquent, devoted and successful pastors, and the work in his hands prospers. We trust his stay in the South may be happy and permanent.

—To maintain the high standard Elon has already attained in the matter of patronage and prestige will require prayerful and zealous effort on the part of all its friends, and this should not be withheld by any member of the Christian Church anywhere. The College has already invited, and does now deserve, the best endeavor all can give for its continued progress and development.

—Pastor J. O. Cox, of our Durham church, contemplates attending the Summer Bible Conference at Northfield, Mass., in August. Fortunate man. Northfield is great and the preacher who can go there for Bibile study is fortunate indeed. Writes Bro. Cox, "Our work at Durham moves along hopefully, especially along financial lines. We paid $410 on our indebtedness today (June 12) and expect to free the church of debt by July 1st."

—The honors coming to members of the Elon College Faculty give evidence that the efficient work these men are doing is appreciated abroad. Union, at Merom, Ind., confers LL. D. on President W. A. Harper and D. D. on Prof. W. C. Wicker. Defiance confers Lit. D. on Dr. Harper. We congratulate the institution conferring the degrees, and with Dr. Burnett, console our newly burdened brethren with these timely words: "Many are the afflictions of the righteous."

—Wadley, Ala., correspondent of the Roanoke Leader, June 16:

"Rev. G. O. Lankford delivered two able sermons at the Christian Church last Sunday.

"There will be a Missionary Institute at the Christian church fifth Sunday in this month, beginning Friday evening at 7:30. Saturday the ladies will spread public dinner. Sunday the church will be dedicated, Dr. J. O. Atkinson, of Elon College, N. C., delivering the dedicatory sermon."

—Dr. W. C. Wicker was in Asheville last week and visited Rev. M. L. Bryant. The Doctor brings the very gratifying news that Bro. Bryant has entirely regained his flesh and never seemed in better health. His physician, however, advises that he remain in Asheville a year yet and he had decided to do so, having taken a house there. He has resigned his work at Berkley, Va., much to his own deep regret. He hopes to reenter the work fully at the close of another year.

—Miss Alice True, Missionary, writing under date of Ishinomaki, Japan, May 13, says, "We had sixty-two in Ishinomaki Sunday school yesterday morning, and over forty at Inai yesterday afternoon. Pastor Isokawa is trying to commemorate the 50th anniversary of the reign of the Emperor with the effort to secure 1,000 names for the temperance pledge from this and the adjoining county. Our county has a population of about 36,000. We have three days of special temperance meeting beginning on Friday."

—Our distinguished and delightful friend, Col. Wade Harris, has quit the Evening Chronicle which he has made great and gone over to The Charlotte Daily Observer. Whereupon we felicitate the Observer and extend regrets to the Chronicle. Generous to a fault, amiable in disposition, cultured in taste and refined in manner, he makes every column shine that bears the imprint of his pen, and the Observer, already great, will grow greater as the weeks go. But who is writing those timely and brilliant editorials now appearing in the Chronicle since Col. Harris left? Are there two of him? In very truth it seems so.

—We note with pleasure that Antioch Church, Randolph Co., N. C., has recently organized a Woman's Missionary Society. Miss Romelia Macon, Spokane, N. C., is President. Every church in the Southern Convention should have a Woman's Missionary Society and would have one, in truth, if only some good woman in each church would move in the matter and get her sisters in the church together and talk the matter over. We will gladly furnish information, by-laws, constitutions, etc., free of charge to any sister applying who may wish to undertake the matter of organizing a Society. Write us a card and get the information, sister, and have a good, active, growing society in your church. It will help many and hurt none. Try it.

—Writing of Elon's commencement in The Herald of Gospel Liberty, Editor J. P. Barrett, D. D., who is a trustee of the College, gives this optimistic and encouraging paragraph:

"The past year, under the administration of President Harper, Elon has made most encouraging progress. Not only did it reach the highest number of students, but the $50,000 fund for the liquidation of the debt on the new dormitory was completed and many new improvements made. The Trustees arranged for the immediate construction of a new and up-to-date gymnasium for the boys and a new outfit for the girls' gymnasium. These new equipments will put Elon well to the front in its work. The outlook is fine. President Harper is giving great satisfaction in his administration and the college is doing a great and noble work for the young people under its care. The outlook is indeed most hopeful. Elon's star is in the ascendant and its friends are jubilant."

—Of Rev. Henry Spencer Booth, who is supplying Third Church, Norfolk, until a permanent pastor is located, Dr. J. P. Barrett thus writes in last week's Herald of Gospel Liberty:

"It was while in Knoxville that we met for the first time the Rev. Henry Spencer Booth, now supplying the Third church at Norfolk, Va., for a few weeks. He is a very bright man and interesting in conversation. We have not had the privilege of hearing him preach. He withdrew some two years ago from the Methodist Episcopal Church because of the oppression of the "higher order" in authority. Soon after he withdrew he came to know our people and fell in love with our ideas. He read MacClenny's 'Life of O'Kelly' and saw that he had realized what O'Kelly had seen as a danger of the future of the Episcopacy. He determined to cast his lot with us and so escape the dangers that be. He is a man of culture and kindly spirit, a graduate of Emory and Henry College. He is thirty-six years old and a man of ability. He has written a book of much interest, called 'The Insurgent of St. Marks.' It sets forth in a narrative way the things that made life and service in the church of his first love unbearable."

—The Home Mission Committee of the Western N. C. Conference, with the ap-

proval of the Executive Committee, recently extended a call to Rev. P. H. Fleming, D. D., Greenville, Ohio, to undertake the work of organizing our forces, and possibly of rebuilding Christian churches at High Point and Asheboro. We are advised by Chairman T. E. White, of the H. M. Committee that Bro. Fleming has accepted the call and is to begin the work about September 1. This is gratifying news indeed. The two points mentioned are exceedingly important, have in fact been too long neglected, and there is no man bettter fitted and qualified in every way than Dr. Fleming for this good task. His many friends will be glad indeed to know that he is to return to the South and his welcome back will be genuine and cordial. We congratulate the Committees and the Conference, as well as the two points named, on the steps they have taken and the great good fortune they have met with in this matter.

—By a vote of the Board of Trustees of Palmer College in recent annual session it was decided to move that college from Le Grand, Iowa, to Albany, Mo. This move seems to promise great possibilities for Palmer. Of Albany, and its inducements to the Trustees to move the college there, Dr. Burnett says:

"Albany is a county seat with 2,500 inhabitants. The building and grounds (donated) are worth $75,000. The campus includes nine acres of well prepared and beautiful grounds. There is an indebtedness of $10,000 on the building and a need of $3,500 for immediate repairs.

"The people of Albany have raised the whole amount $13,500 and $1,500 more and will give the building to the College free from debt and in good repair when it is ready to move.

"One man signified to President Watkins his willingness to add $10,000 to the endowment of the school if moved to Albany.

"Two men have agreed to give $500 each to the endowment, if the school is removed to Albany.

"President Watkins has been assured that the school could open September, 1912, with 100 local students in attendance."

Bishops and Tobacco.

If any Sun reader aspires to become a bishop in the Methodist Episcopal Church, such an one must needs quit the weed now. The Methodist General Conference at Minneapolis recently voted that the use of tobacc should be a bar to elevation to the episcopacy. This may be more far reaching in consequences than would appear on first sight, for as every school boy in the United States expects some day to be President, so, we are told, every candidate and young minister in the Methodist Episcopal Church expects some day to be bishop. Now if all these quit the weed in hope of higher things that vote will count somewhat. Come to think of it, it would not look good, would it, to see a dignified bishop walking around with a pipe in his mouth, or a cigar, or a cigarette, or a chew.

SUFFOLK LETTER.

I suppose all ministers brood over the cause of Christ as represented by their church, and I am not an exception to this common experience. The world is so great and indifference to spiritual things so widespread, that one is in danger of growing despondent over the outlook for the church; and no doubt the brooding period is the most gloomy period for birds; for brooding is harder than work and robs the hen of more vitality than the care of a large brood of chickens. Silent thought, deep meditation, anxious solitude, earnest prayer, are more exhausting than all the strenuous activities that draw upon human strength. No real service for children in daily activities exhausts mother half so much as anxiety for a child when it is sick or goes astray. Labor is sweet compared with heart-anxiety. Jesus "bore our griefs and carried our sorrows." "He shall see of the travail of his soul and shall be satisfied, "my soul is exceedingly sorrowful, even unto death" expresses what Jesus felt in Gethsemane; but it was this soul burden, this blood gift that saved a world.

The cause of Christ deserves a deep heart concern on the part of the church. It would surprise some church-members to know how lightly they regard church membership and church obligations. They depend on the minister to carry the spiritual interest and upon the officials to carry the financial interests. As for the work of the church, these may do it who will and then be blamed for running the church. This is the reason why they feel it to be a hardship to pay money for current expenses and the benevolences of the church. They do not really think seriously of the matter till called upon to pay. It comes to them like a bill for collection. They have made no thought-preparation, much less money preparation for this necessary part of "running a church." I like that lonely phrase "running a church." It implies power, activity, results. It cannot run itself any more than a mill can run itself. If the river run the mill, every drop of water unites with every other drop of water in the river to turn the wheel; if coal run the mill every particle of black energy joins every other particle of black energy to produce steam. In a church every member should join every other member to furnish the money, the character the activity to run the church. There is latent power enough in almost every church to produce all the fruits necessary to support the spiritual needs of the community. If members would brood over the spiritual, the social, the financial needs of the church, it would be a pleasure to collect money, to love one another, and to praise God. Paul gives us the idea on a grander scale. "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." A carpenter told me the other day that the first thing he did before going down town Saturday night is to set aside his church money for Sunday. "Then" said he "I am in no danger of spending my money so I have some to put in Sunday." That makes church going a pleasure. He thinks on it, plans for it, brood over it. One thing the church needs is a thinking, brooding, anxious membership.

W. W. Staley.

GOD'S CARE.

"There's not a tint that paints the rose
Or decks the lily fair,
Or sees the humblest flower that grows;
But God has placed it there."

There's not a bird that soars on high,
Or warbles in the air,
But God looks on it from the sky
And gives it His kind care.

There's not a fish that swims the sea,
Or bee that seeks the flower,
Or lamb that frisks upon the lea,
But God doth give it power.

There's not a child in all the land
But God doth know its name,
And He will guide it by His hand
And keep from sin and shame.

Then, children, speak His praise always,
And loving tribute bring;
Obedience and love each day
Give to the Lord your King.

To Secretaries of Young People's, Sunday School, Sunday School and Young People's Conventions.

I have the report blanks for the Sunday schools of your convention to use in making their reports. Let all the Sunday schools use this blank, and there will be some uniformity in our statistics. Order as many blanks as you need. They are two cents apiece.

A. W. Andes, Sec. Y. P. C. C.,
Harrisonburg, Va.

SUNDAY SCHOOLS and CHRISTIAN ENDEAVOR.

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Edited by Charles A. Hines, Greensboro, N. C., editorial secretary of the Young People's General Convention.

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Motto: A Christian Endeavor Society in each Church; Teacher Training and Organized Classes in each Sunday-School.

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The secretary will be glad to give any information as to any of the things the convention stands for and where literature can be obtained. Contributions are invited and every class or society should make frequent reports to the above address.

A MISSIONARY'S LETTER

The following letter from Rev. D. P. Barrett, our missionary at Ponce, Porto Rico, to the Christian Endeavor Society of the Franklin (Va.) Christian church is self-explanatory:

My Dear Friends:

You no doubt feel half out of patience since you have never had a line from the Porto Rico Christian Missionary, after you were so kind and thoughtful of him. He is quite neglectful but he remembers you and your kindly feelings for our work in Ponce. The ten dollars you sent us through Brother Rowland, your pastor, a year ago, was not lost, as you have had cause to believe. The money was received and laid aside until last month and then used in buying a coorner stone to the new church now being constructed. I am sending you a picture of it. The picture does not show up very well, as it has been poorly finished, but it is enough to give you an idea of what it looks like. The stone was taken from the mountains near the little town of Coama on the main road leading from Ponce to San Juan, the man who shaped and cut the letters is an old Italian who has great fame in Porto Rico for his skill in stone work.

The corner stone was laid last Sunday a week ago, the 28th of April. There was a good large congregation present but not half so many as would have been had it not rained very hard just before the hour of laying the stone. We had the pastors of the M. E. Church, Baptist and United Brethren present and each of them took part in the program. Rev. P. W. Drury, of the U. B. church, delivered an address suitable to the occasion. There were placed in the stone the following things: the Holy Bible, Principles and Government of the Christian church, History of the Ponce church and its present membership, two of Ponce's daily papers and several other things.

You will pardon haste and I shall expect to write again. Be sure to let us hear from your society, and perhaps you will help us with our expenses in seating the church.

Yours in Christ,

D. P. Barrett.

The Franklin society has sent $5.00 to help in seating the church. This work shows that the society is a live one. Its efforts should be a suggestion and inspiration to others to engage in a definite work for missions. By applying to our mission boards every society and organized class may get an assignment of something definite.

THE ENDEAVOR HABIT.

"It is remarkable how a habit sticks to a fellow," said a prominent contractor whose work may be seen in school buildings, churches, factories, and residences. He had come into the office of Mr. Frederick C. Bidwell, president of the Connecticut union, and his eye had fallen on some Christian Endeavor material lying on the president's desk.

"As a boy I was for nine years a member of a Christian Endeavor society," he continued, "and I served a long time as president. There has not been a society in our town for fifteen years, and for a considerable period I have not been a regular attendant at church services. But I have not forgotten my Endeavor pledge, and every night I read a chapter in my Bible. If I go away from home on a business trip I never pack my valise without putting in a small, well-thumbed Bible."

This man and his family subscribed one-third of the amount needed to support the church in his native town. The Christian Endeavor habit did it. Surely practical training is not in vain.

NOTES ON C. E. TOPIC, JUNE 30.

Subject—"Gospel Progress in Africa."

Ps. 68: 28-35.

A great difficulty in African missions is the number of languages—523, with 320 dialects. This alone furnishes a fearful task for the missionaries.

Except on the northern coast, none of the African tribes has a native literature, or even an alphabet, except where the missionaries have given it one. The missionaries must begin at the base of civilization.

Polygamy is one of the chief curses of Africa, and is found everywhere. Cannibalism is widely practised. The tribes make fierce war upon another, and carry off the families of their enemies in savage raids. Christianity means the coming of safety and peace for the first time into Africa.

Half of Africa's 180,000,000 people are held in the awful bonds of the lowest superstition, worshipping sticks and stones and rags, fearing demons cowering in terror of the invisible powers of the air, and in slavish subjection to crafty witch doctors.

Among the 175,000,000 of Africa there are at work 2,470 Protestant missionaries and 13,089 native assistants. The adherents of the Christian faith number about 527,000 in addition to about 225,000 communicants. They have about 2,790 places of worship and 200,000 pupils in 4,800 schools. Nealy 100 hospitals minister to the sick, and ten printing presses are kept busy supplying the Bible in various languages to the people.

The indignant protest of the Christian world has accomplished something toward mitigating conditions in the Upper Congo where unnamable cruelties were practiced a few years ago on the natives by Belgian officials. Rev. J. H. Harris, sent out to report on conditions, says that Belgium is anxious to wipe out the bitter memories of the past and is doing what she can to further reform. Much remains to be accomplished, but there are signs of progress.

Fifty-three per cent of the whole cost of the American Mission in Egypt comes from the natives. In the Nile Valley there are said to be fifty-five foreign missionaries, forty-six native ministers who care for sixty organized churches that have a membership of 10,000 souls. About 20,000men and women listen to the gospel every Sunday, while 14,000 children gathr in Sunday schools. The work of the medical missions reaches 35,000 people every year.

Seventy-six years ago the first Wesleyan missionary landed at Cape Coast. At a recent meeting a man eighty-five years of age presided who was nine years old when that missionary arrived. To-day there are two hundred native missionaries and teachers, 31,000 members of all kinds, and about 100,000 people worshipping in the churches.

The Presbyterian mission in West Africa has six stations with nearly 3,000 communicants. The members must serve long probations and are thoroughly sifted. More than five thousand attended the Bible schools on Sunday, and at one of the missions, Elat, from four to five thousand attended the morning service of quarterly communion, or the monthly collection. Persecution is not yet a thing of the past. Not long ago a Bulu woman died six days after being clubbed by her husband for going to church and depositing her little gift on Sunday morning.

The Mission Spirit.

"Foreign" does not occur in the true dialect of the church, for it contemplates all as brethren—sons of one Father. And are there really "home missionaries," for the Christian has no home beneath the stars? He is a stranger and pilgrim here. Let our

thoughts be in harmony with the Bible vernacular, and be accorded to every man who goes where God sends him, whether it be to brethren beyond the seas, or on the harder mission of speaking to those of his own community, or harder still, his own household.

Dr. Torrey tells of an Englishman who made fabulous wealth out of the South African diamond mines, and yet so far from bing satisfied with the possession of money that he employed a man to dog his footsteps lest he should commit suicide, and one day, when the keeper was not watching, he did jump overboard from a steamer and was drowned. The selfish use of money never satisfies."

William Carey's motto should be ours: "Expect great things from God, attempt great things for God." The Scriptures encourages us to go on and not to go back. They speak about doing more and more and not less and less. They tell us always to abound in the work of the Lord. They assure us that the more we do the more we will be able to do. The Lord rewards our fidelity, not by exempting us from greater tasks, but by giving us strength sufficient for these tasks.

Daily Readings.

M. An African convert---- Acts 8:27-35
T. Outstretched hands------Ps. 68:31-35
W. Ethiopia for God------Isa. 45:11-14
T. The ensign----------Isa. 11:10-12
F. The eternal kingdom------Heb. 1:5-9
S. The triumph----------Isa. 12:1-6
Sun. Topic.

CHRISTIANITY AND PEACE.

History reveals to the world periods in which great subjects have been agitated by the minds of men—subjects upon which men have expended their choicest learning, and legislatures and parliments have held their lengthy discussions. But of all the great subjects that have ever permeated the minds and hearts of men, none is so profound, so sublime, or so glorious, as is Christianity. The human mind has never yet been able to grasp fully the breadth, and length, and depth and height of this divine institution.

Christianity is not a creed. It is not a dogma. It is not a system of tneology. It is an essential spiritual reality—the most real historic power that has ever controlled the grandest evolution upon the earth, the historic development of the human race. It has three distinctive features the Incarnation of God in Christ, The Atonement, and Regeneration. These are all in the line of human reason, as is seen by reference to pagan philosophies, and false religions; and yet are infinitely beyond and above human reason, as is proved by the fact, so palpable to every candid enquirer, that no pagan philosophy or religion was ever able to grasp them. Christianity thus stands absolutely and sublimely alone, transcending every other religion ly all the difference there is between a line which reaches only to the clouds and a line which reaches to the throne and bosom of the King Eternal, immortal and invisible.

The two great opponents of primitive Christianity were Judaism and Heathenism. These were overthrown by the truths which had been taught the Apostles, and the messages which were given them by divine inspiration. Judaism was surpassed, absorbed, and terminated in a higher religion more adequate to man's wants, and more illustrative of God's glory. Heathenism was not only broken down and exterminated on the scenes in which it had reigned so long, but it was made thenceforth and forever the outcast of civilization, and all was wrought within a few centuries by what at the outset had appeared so unreal or so ineffectual. God's might had crowned with an absolute victory what mankind had despised, and weakness, as used by Omnipotence, was supreme.

Note if you please what Christendom was when it began; the handful of fishermen and peasants that preached it, their absolute insignificance, measured by the politics or thought of the time, their persecution by their own countrymen, asd that few persons of culture who joined them sank in the eyes of the rest, to the same illiterate level. Yet their doctrine soon shook and overthrew the most stable beliefs that then existed and mounted upon thrones to rule the world. See the mighty march of Christendom from East to West and now back again from West to East, noiseless as the pillar of cloud and luminous as the pillar of fire. Behold what geniuses Christianity has moulded, what wealth of eloquence and profound thought is inseparable from its teachings, how the greatest poets and historians, painters and sculptors, statesmen and orators, have for centuries been its debtors. Remember, will you, the literature it has created, the nations it has builded, the commerce by which it crowds the restless sea and binds the ported lands. Again I call upon you to behold its liberating power, how it has struck the chains off the slave, and smitten the fetters ox the serf. In life it quiets the troubled conscience, in death it soothes the dying agonies.

When we consider these things we are not amazed at the great progress that has been made along the line of international peace, and that the greatest men in the world are, and have been, putting forth such great efforts to bring about the settling of all disputes between nations by arbitration rather than war. The glorious victories that are being won for peace throughout the universe may be surprising to the non-Christian world, But not to Christendom. This great wave of peace that is now sweeping the world is nothing but the fulfilment of the prophecy: "They shall beat their swords into plowshares, their spears into pruning hooks, nation shall not lift up sword against nation neither shall they learn war anymore." Thus the world goes on to the dethronement of savage war and the enthronement of peaceful arbitration.

Christianity and Peace are inseparable. The author and centre of Christianity is the Prince of Peace. Hear the words of this the greatest of all Princes: "Peace I leave with you, My peac I give unto you." Wonderful contribution to the nations of earth! Glorious gift to man! One that will last not only for time but throughout eternity as well. And may the day soon come when the whole world can join in one solid phalanx in the words of the poet when he exclaimed:

"What a treasure I have in this wonedrful peace,
Buried deep in the heart of my soul,
So secure that no power can mine it away,
While the years of eternity roll."
"And methinks when I rise to that city of peace,
Where the Author of peace I shall see,
That one strain of the song which the ransomed will sing
In that heavenly kingdom will be:
"Peace, peace, wondrrful peace,
Coming down from the Father above!
Sweep over my spirit forever I pray,
In fathomless billows of love."

Yes, the mist is clearing away and the sunshine of peace is brightening the entire world. Darkness is being dispelled from the heathen lands and joy and gladness is now found in hundreds of hearts that only a few years ago were groping in darkness and despair. The glorious army under the Mighty Prince of Peacce is going on conquering and to conquer. Soon the battle will be over, the victory won, the flag of peace unfurled, and the nations of earth shall send from sea to sea the melodies of that grand old song:

"All hail the power of Jesus' name!
Let angels prostrate fall:
Bring forth the royal diadem,
And crown Him Lord of All."

(Delivered by Rev. J. F. Morgan as a Society Representative at the recent Elon Commencement.)

WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT OF THE SOUTHERN CHRISTIAN CONVENTION.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President.

Mrs. L. F. Johnson, Raleigh, N. C., Vice President.

Mrs. W. H. Carroll, Burlington, N. C., Secretary.

Mrs. W. T. Walters, Winchester, Va., Treasurer.

Mrs. W. A. Harper, Elon College, N. C., Corresponding Secretary.

Miss Bettie Stephenson, Boone, N. C., Superintendent Young Pepoles' Societies and Cradle Roll.

Mrs. H. W. Elder, Richland, Ga.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

CONSTITUTION.

Young People's Missionary Society for Christian Churches of the SouthernChristian Convention.

Name.

Article I. The name of this organization shall be The Young People's Missionary society of .....

Object.

Article II. The object of this society shall be to interest and instruct its members in the work of missions; circulate missionary literature, and raise money for carrying on missionary work.

Membership.

Article III. Any young person may become a member of this society by the payment of five cents per month into the treasury of the Society.

Officers.

Article IV. The officers of this Society shall be president, vice-president, recording secretary, corresponding secretary and treasurer. These officers shall be elected annually.

Meetings.

Article V. The meetings of the Society shall be held monthly. The meeting for the election of officers and the hearing of annual reports shall be held .... of each year.

Duties of Officers.

Article VI. The president shall preside at all meetings of the Society, and seek to advance its interests in every way.

The vice-president shall assume the duties of the president whenever that official is absent, and assist in all of the work of the Society.

The recording secretary shall keep a complete record of all the proceedings of the Society; make all necessary reports and provide the pastor with announcements of the meetings.

The corresponding secretary and treasurer shall collect dues; keep faithful account of all monies; make quarterly and annual reports to the Society; also send quarterly and annual financial reports and money to the treasurer of the Conference Woman's Board. Annual statistical reports concerning the condition of the Society shall be sent to the Superintendent of Young People's Societies of the Southern Christian Convention.

No money shall be paid out except by vote of the Society with written order signed by the president and recording secretary.

The president shall be ex-officio a delegate to the meetings of the Conference Board, and for each five dollars paid to the treasury of said Board an extra delegate may be sent to its meetings.

Amendments.

Article VII. This constitution may be amended by a two-thirds vote of the members present at any regular meeting, one month's notice having been given of the proposed change.

BY-LAWS.

1. There shall be a program committee consisting of three members, whose duty it shall be to provide programs for the meetings.

2. Other committees may be appointed or elected as the Society has need.

3. The pastor shall be ex officio member of the Society.

4. If there is no Conference Young People's Superintendent, the statistical report should be sent to the General Superintendent of the Woman's Mission Boards of the Southern Christian Convention.

5. These By-laws may be amended by a majority vote of members present at any regular meeting of the Society.

Why Should we Study Missions?

1. Because it is the most important subject in the world.

2. Because we owe it to our missionaries to know something of the conditions under which they work.

3. Because it is a means of spiritual and mental enlargement.

What?

The following mission study books are especially suitable for young people:

	Paper	Cloth
The Frontier	$.35	$.50
Aliens or Americans	.35	.50
Citizens of Tomorrow	.35	.50
Sunrise in the Sunrise Kingdom	.35	.50
Price of Africa	.35	.50
Heroes of the Cross in America	.35	.50
Princely Men of the Heavenly Kingdom ..	.35	.50
Servants of the King	.35	.50
Under Marching Orders ..	.35	.50
Uganda's White Man of Work	.35	.50

Suitable for boys and girls from 13 to 16 years of age.

Order all books from The Christian Sun, Elon College, N. C.

Prepared by the Woman's Home and Foreign Board of the Southern Christian Convention.

PROGRM FOR THE MONTH OF JULY.

For Woman's Missionary Society Meetings.

Home Missions.

1. Chain of prayer, followed by roll call and response by scripture verse. Those who cannot be present should send an appropriate verse to be read when their name is called.
2. Scripture Lesson Read—Matt. 9:36—38;10:16—22.
3. Song Service—two or three stirring missionary hymns.
4. Prayer, concluding with the Lord's Prayer.
5. Comment on the Scripture and General Discussion of its Meaning and Present Day Application.
6. A Paper on the Theme: Problems in the Home Land.
7. A Paper on the Theme: What the Women of the Christian Church Are Doing and Can Do for These Problems.
8. Offering for the Month.
9. Business, (Called to order by President. Roll-call and payment of dues. Report of officers. Unfinished business. New business. Miscellaneous. Adjournment.)
10. Song and Prayer.

A Seed-Thought:"God weighs all our services in the scales of sacrifice."

(Note: Any item of above Program may be omitted or amended at the discretion of the Society).

COX-HOLT.

At the residence of Floyd Frazier in Ramseur, May 29, 1912, Mr. R. Harvey Cox and Miss Eva Myrtle Holt were united in matrimony, the writer performing the ceremony.

The future home will be in Ramseur.

T. E. White.

ELON COLLEGE LETTER.

It has been said of old that these Christians, South, do not know the joys of giving, but I say unto you that they do, and I know whereof I speak. They not only joined cheerfully, enthusiastically in raising the $50,000 Special Fund, but they turned right around and gave $150 to refit the College Auditorium in honor of the coming of the Southern Christian Convention to Elon and $1,600 to erect the three-story porch on the north side of the West Dormitory and place fire-escapes on the Administration Building and East Dormitory. And they were as hilarious in these latter gifts as they were in the former.

The following is the list of donors to these objects:

Refitting Auditorium.

Mrs. M. J. Lee, Driver, Va.	$35.00
Mrs. M. F. Cook, News Ferry, Va.	25.00
Mrs. Nannie J. Farmer, News Ferry, Va.	25.00
Mrs. Chas. R. Brothers, Suffolk, Va.	25.00
Mrs. Sue Jones, Durham, N. C. ..	10.00
Mrs. J. W. Page, Burlington, N. C.	10.00
Mrs. J. R. McNally, Elon College, N. C.	5.00
Young Ladies of the Class of 1912	15.00
Total	$150.00

Porch and Fire-Escapes

L. M. Clymer, Greensboro, N. C.	$100.00
E. S. Carlton, Richmond, Va. ..	100.00
Willis J. Lee, Driver, Va.	100.00
J. Beale Johnson, Cardenas, N. C.	100.00
Kemp B. Johnson, Cardenas, N. C.	50.00
W. W. and J. A. Kimball, Manson, N. C.	50.00
Mt. Auburn Christian Church ..	50.00
W. W. Tuck, Virgilina, Va.	50.00
Francis Asbury Palmer Board, New York City	1,000.00
Total	$1,600.00

The College also received an elegant 350-candle power electric light for the rostrum in the auditorium from the young men of the Class of 1912. The ladies of the village placed a handsome frame around the life-size portrait of first President W. S. Long, the portrait having been given three years ago by funds raised for that purpose through solicitation and personal donation of Rev. C. H. Rowland, Franklin, Va. The following ladies of the Art Department each gave a handsome painting of their own execution for the Reception Hall of the West Dormitory: Mrs. J. L. Foster, and Misses Lucy Gregory, Thelma Clymer, Thompsie Holland, Naomi Joyner, Helen Machen, and Mary Williams.

SUNDAY SCHOOL SUPPLIES.

We publish Adult or Bible Class, Intermediate and Junior quarterlies, uniform lesson series; a Teachers' and Officers' Journal; a four-page weekly paper; a combined weekly lesson and story paper for pupils under 12 years of age; charts and cards for Primary classes. All these are high-grade, edited and published by our own people. Samples cheerfully furnished.

The Graded Sunday-school Lessons are carried in stock and orders promptly filled. We can also furnish many additional supplies and items of equipment for Sunday-schools. Let us have your inquiries.

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Netum Rathbun, Agent.

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In addition the College received from the Education Board of the American Christian Convention $200; from the Conference of the Southern Christian Convention, $1,400 through the Elon College Fund; and from the Asbury Palmer Board of New York City, $1,500 in addition to the $1,000 given on the porch and fire-escapes as detailed above.

For all these gifts and especially for the sweet, lovable Christian spirit in which they were given, the College herewith records its sincerest appreciation and gratitude and hopes by means of these liberal responses to its needs the better to serve the high interests for which it was established.

Thank you, kind friends, thank you.

W. A. Harper,
President.

NOTICE

The Eastern North Carolina Sunday School and Young People's Convention will convene with Liberty Christian Church, Vance County, Tuesday after the third Sunday in July. All ministers and laymen of the convention who desires a place on the program will please report to the secretary L. F. Johnson, 310 W. Edenton St. Raleigh, giving the name of the subject selected.

L. F. Johnson, Secty.

—High ideals may be lived out in lowly places.

DR. J. H. BROOKS,

DENTIST.

Foster Building, - - Burlington, N. C

For HEADACHE—Hicks' CAPUDINE. Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c. 25c. and 50c. at drug stores.

COULD NOT WRITE.

Versailles, Ky.—Mrs. Elisha Green, of this place, says, "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Cardui is a specific, pain-relieving, tonic remedy, for women. In the past fifty years it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store.

SAINT JOHN'S DAY—MASONIC CELEBRATION, OXFORD, N. C.

Saturday, June 22, 1912.

EXCURSION VIA SOUTHERN RY.

Leave Goldsboro 6:45 a. m. $1.50 r'd trip.
Leave Selma 7:33 a. m. $1.25 round trip.
Leave Raleigh 8:35 a. m. $1.00 r'd trip.
Leave Greensboro 7:30 a. m. $1.75 r'd t.
Leave Burlington 8:12 a. m. $1.35 r. trip.
Leave Chapel Hill 8:20 a. m. $1.00 r'd t.
Leave Durham 10:00 a. m. $1.00 r'd trip.

Returning leave Oxford 4:45 p. m., the same day. Take advantage of this and visit the most complete Orphan Home in the country. Ask your Agent for detailed information, or write

J. O. Jones,
Trav. Pass. Agt., Raleigh, N. C.

—Root was elected temporary chairman of the Chicago National Republican Convention by a small majority.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
E. Moffitt, Secretary, Asheboro, N. C.
W. P. Lawrence, Treas., Elon College, N. C.

Amount brought forward $1241.90

Dues.

Wallace Newman 20
Archie Newman ..... .20
Mary Lee Foster ..... .20
James L. Foster, Jr. 20

Monthly S. S. Offering.

Wentworth, N. C. 1.92
Pleasant Grove, Va. 1.00
Antioch(Rock'gm), Va. .. 1.28
Howard's Chapel, N. C. .. 84
Berea(Nans'd), Va. 7.73
Mt. Auburn, N. C. 1.72
Mt. Bethel, N. C. ..... .40
Suffolk, Va. 25.00
Oak Grove, Ga. ..... .50
Antioch(I. of Wight), Va.. 1.45
Shallow Ford, N. C..... 34

Special Offering.

Chas. D. Johnson 5.00
Sale of cotton 10.18
Mrs. Bettie Cates 3.00
Mt. Olivet Church, Va..... 9.00
Amt. 20th week 69.96

June 13, 1912.

My dear Children and Friends:—We are sorry that so many of our Cousins are not writing now, for we need them every week, and we need many new cousins. We had hoped that several hundred of the "Old Cousins" would have responded to the "Home Coming Week," but only a few loyal and liberal hearts gave us a cheerful word on our special effort. We have fallen far short of our expectations, but judge this is only the ordinary experience of life. We make this last and special appeal through the corner towards the cancellation of the $660.00 indebtedness. We will possibly have enough to pay about half of this debt, or in other words about $300.00 from this three months' appeal.

Up to the present we have secured only five of the $50.00 proposition, and we thus make a final appeal through the Corner to thus help to secure fifteen other friends who will thus help to bear our burdens. We shall in a private way work from now till July first to try to secure these fifteen friends. This is our last public appeal and we kindly refer you to Bro. Johnson's letter which we take the liberty of publishing this week. Bro. Johnson has for years been contributing $5.00 per month and yet he says that if we had fourteen more $50.00 men the temptation would be so great that he would have to be the fifteenth.

We do appeal to our more able friends to help us out on this proposition and we appeal to our less able friends to give us on the $1.00 proposition. Do whatever you will and do it as unto the Lord, "For it is not by might nor by power, but by my Spirit, saith the Lord," and when his servants have his Spirit they do mighty things for men, the Church, and for God.

We are so glad to have a large number of Sunday schools make report this week and show up so well.

Donations.

We are very grateful indeed for the splendid range donated to us through the kind efforts of Bro. J. Milton Banks and the kind friends who helped him pay for same. The range is now in place and is doing good service for the Institution. The gifts of other friends towards a range will be put in better equipment for the range service in the kitchen.

Donations for June 19th, 1912.

One Large Kitchen Range—Funds collected by J. Milton Banks, McCullers, N. C.

Names of Donors.

S. M. Hobby	$12.00
John P. Hobby	8.00
J. H. Sears	5.00
K. B. Johnson	2.50
Roy M. Banks	8.00
S. C. Hobby	2.00
T. M. Franks	2.00
T. H. Council	1.00
W. A. Myatt	2.00
Elder W. A. Simpkins	1.00
O. T. Simpkins	1.00
W. M. Rowland	1.00
J. E. Franks	1.00
R. E. Utley	1.00
J. G. Langston	.50
E. A. Johnson	.50
Joe Overby	1.00
L. C. Yeargan	.50
A. H. Dupree	.50
T. C. Council	.50
Prof. Z. V. Judd	1.00
Friends	3.00
Total	$55.00

Holland & Beaman Co., Suffolk, Va., 19 tons coal.

Southern Ry., freight on same from Lynchburg, Va.

Moffitt Mfg. Co., Ramseur, N. C., per S. T. Moffitt, 6 small chairs for little folks.

T. A. Moffitt, Agt., paid freight charges on same.

Do whatever you will, and do it as unto the Lord, "For it is not by might nor by power, but by my Spirit, saith the Lord," and when His servants have His Spirit they do mighty things for man, the church, and for God.

We are so glad to have a large number of Sunday schools make report this week and show up so well

We are very grateful to Messrs. Holland and Beamon, Suffolk, Va., for nineteen tons of splendid soft coal for our Laundry work, and we are also grateful to the Southern Railroad for free freight on same from Lynchburg, Va. The little children are enjoying six little chairs donated by the Moffitt Manufacturing Co. of Ramseur, N. C. per S. T. Moffitt, freight paid by T. A. Moffitt, Agent.

For these and all other donations we are sincerely grateful and we truly hope that other friends will give us their undivided support just now. Our Trustees are urging us hard to cancel all indebtedness. Yours for work,

Uncle Jim.

Henderson,, N. C., June 7, 1912

Dear Uncle Jim:

Since writing to you I have passed my birthday. So you see I am going into "teens," and that is not all I've passed: I passed through examinations at school and was promoted from the 5th to the 6th grade. It is nice to be promoted. I like that, but the thought of having to study harder—I dread that part.

I went with Papa to Aunt Mary Hayes' funeral and burial at Mt. Auburn last Tuesday. We spent two nights at Grandpa Newman's. Enclosed you will find 20 cts., my dues for May and June.

Lovingly,
Archie Newman.

Well, Archie, a young man in his teens must needs study harder that he may accomplish greater things. You want to grow stronger and stronger, body and mind.

Henderson, N. C., June 7, 1912.

Dear Uncle Jim:

I saw you at Mt. Auburn, and when I got back home I asked Mama if you were the same "Uncle Jim" that we write to, and she said yes. I am glad I saw you, for now I know how you look. Papa has some watermelons at the store today; the weather is cool, but I think they would taste good.

I am so glad school is out; my teacher told me before examination week she

thought I'd pass, and I have received good reports, but oh! that examination: I did not know how I would stand that, but I got through all right.

I send 20 cts., my dues for May and June.

Your little nephew,
Wallace Newman.

That's good, Wallace, and I am glad you have passed to a higher grade. Do not ever be satisfied with the low things of life, but always climb.

My Dear Cousins:

We send 40 cents. This cool spell has made the weather 'most like winter. We were cold and sat by a fire in June! Was not that funny? We are having some nice dewberries from our patch now and they make our teeth as black as our faces, for they (our faces) are 'most black—tanned from the sun. We are so brown you'd never take our natural complexion to be fair. Are you that way, little cousins, or do you wear your bonnets?

We wonder where all the cousins are, any way! We miss their nice letters. Have you ever read the little book called "The Secret Garden"? Mother read it to us and we liked to hear about Mary Dickon and Colin—only Colin had tantrums (do you ever have them?), which ain't nice. We hope we'll never have them, but always think about somebody else besides ourselves. Please write—everybody. From Mary Lee and James.

Graham, N. C., June 7th, 1912.

Rev. J. L. Foster, Elon College, N. C.

Dear Bro. Foster:

I take pleausre in mailing you my check for five dollars for my donation for the month of June. I am a little late this month, but have been so busy with business affairs that I have not taken time to get it off. I would have been so glad if we could have raised the $1,000 mortgage and the $660 debt by the first of this month. It really seems to me that we have no member in the Christian church who could not raise a dollar to help pay off that debt and the pleasure they would get in return would be worth so much to them. I spent about an hour from my work one evening and raised the amount that I mailed you and it looked like every person approached was only too glad to help. I have been thinking very seriously about being one to give fifty dollars; but just at present my financial condition is such that I hardly feel able to meet it, but if fourteen others should give fifty and you just lacked one more to make out the desired number I am afraid the temptation would be so great to take the other number that I could not withstand it. It is always a great pleasure for me to give and I only wish that I had more to give. I am truly in sympathy with the movement and hope before this month comes to a close that the entire amount will be raised to pay off both debts.

With best wishes for your success and happiness and with kindest regards to the little orphans I beg to remain

Your friend,
Chas. D. Johnston.

(Published without permission. J. L. F.)

Begun on page 5.

another. This statue in life's hall has cast her mystic meaning high and low. Can one understand how glorious, how full of rapture must have been the star-symphony played in the enchanted distance on that winter's night long ago, when angels sang "Glory to God in the Highest and on Earth, Peace and Good Will to Man.

Thus in the mystic halls of life we meet with the mystical symbols that leave their impress upon the soul. This impress, for good or ill, for weal or woe, lifts man to greater heights of moral and spiritual perfection or leaves the soul darkened to grope its way futher through its deepning gloom. Unto man has been committed the power to determine which of the mystic impulses shall guide him in this life. It is for him to build as these influences direct, and then he can say in the language of the singer of the generation just gone:

"Build thee more stately mansions oh my soul
As the swift seasons roll;
Leave thy low vaulted past,
Let each new temple nobler than the last
Shut thee from heaven with a dome more vast
Till thou at length are free,
Leaving thine out-grown shell by life's unresting sea."

(This essay read by Miss Lois Baird Davidson, on graduating day at Elon College Wednesday June 5, was awarded the E. A. Moffitt essayist medal.)

CLASS POEM OF SENIOR CLASS, ELON COLLEGE, 1912.

By J. Lee Johnson, Class Poet.

When we were barefoot boys and girls
We had no care nor sorrow,
Save those which came just for today
And vanished ere tomorrow.
Then days seemed months and months seemed years
And each one seemed repeating;
The fourth of July seldom came.
Less oft the Christmas greeting.

But childhood days soon passed away
With childish mirth and laughter,
The wheel of time with every turn
Sped faster and still faster.
Soon at the threshold of real life
We found that we were standing,
And all our talent, tact, and time
The world was now demanding.
We had awakened as from a dream,
In which we had been wandering
Beside time's silent river bank,
The golden hours squandering.
Thus in childhood's happy dream
We see that life is beauty,
But when to manhood we awake
We find that life is duty.
When duty stared us in the face,
We felt we were unfitted
To conquer in this hustling age,
To fail we would be pitied.
We said, we'll fit ourselves for work
We'll neither fail nor falter,
So with a vow to life's day star
We builded us an altar.
Upon this altar we engraved
with manhood's fiery taper
These words: "A sheepskin we must have,
Though it be made of paper."
Determined thus we came at once
To this our much loved college,
Here not to while the time away,
But seek the tree of knowledge.
At first the time semed somewhat long,
By some of us 'twas dreaded,
But oh, how swiftly time does fly,
When to our work we're wedded.
We, with the golden rod of hope,
The goal began pursuing,
Unconscious that the more we learned
The more we were undoing.
When one brief year had passed away
Our rods bore pots of manna,
And to the wisdom of the world
We hurled a mighty banner.
But when two years had swiftly passed,
Our rods had only budded,
Still, soon our great good commonwealth
With wise ones should be flooded.
The third year came, it soon was gone,
The buds have ceased their growing
And we seemed driven by the tide,
Against which we'd been rowing.
The fourth year now has glided by,
The budded rod has withered,
At last we find, from ignorance
We cannot be delivered.
But we will not give up the fight,
For others have succeeded
Who just as we, the less they know
The more their work is needed.
And though we feel our worthlessness,
We are not our own judges,
The world will praise or criticise
What from our lives emerges.
Then to life's task let us be true,

For we are strong when weakest.
The strength of Moses we are told,
Gave him the name of meekest.
As strong as old Gibralta,
This world needs men and women too
Who will their living bodies take
And place them on the altar.
And if we would be truly great,
We must true service render,
Then God will hear us when we pray
"Our Elon; Lord defend her."

PROGRAM.

District No. 2, Ala. Conference, at Rock Springs, July 13-14, 1912.

FIRST DAY.

9:30 a. m. Devotional Service by President.
9:45 Organization.
10:00 What is or Should Be the Object in Holding District Meetings? By Rev. T. H. Elder.
10:20 Loyalty to My Church, or Who is the Loyal Church Member? By C. M. Dollar and Others.
11:00 Sermon By R. F. Brown.
12:00 Refreshments.
1:30 p. m. Song Service, Led by J. W. Waldress.
1:50 Attitude of the Church toward the Moral Law, C. W. Carter.
2:10 Relation of the Church to the World, J. D. Dollar.
2:30 History of Home Missions in the Alabama Conference, By C. M. Dollar.
2:50 The necessity for Home Missions, By A. R. Kirby.
3:10 Music Lesson.
3:30 Miscellaneous Business and Adjournment.

SECOND DAY.

9:00 a. m. Devotional Service, By President.
9:15 The Spiritual Life, By Miss Flemie Parker.
9:30 Sunday Schools—How They Help the Church, By J. W. Payne.
10:00 The Attitude of the Church toward the Child, By T. C. Harris.
10:30 Recess.
10:40 Music.
11:00 Sermon, By T. H. Elder and C. W. Carter.

C. M. Dollar,
H. H. Owen,
J. F. McCulloch.
Committee.

NORFOLK LETTER.

Tho' written from Tama, Iowa, this is called a "Norfolk Letter" for I feel as tho' I owed the "Sun" one by that name.

Leaving Norfolk last Monday via. Washington, D. C., we arrived in Marshalltown, Iowa, on Wednesday evening at 5:20 o'clock. The memory of the many Norfolk friends who went to the boat with us can not soon be forgotten. The many pleasant times we met together will grow to be one of the richest treasures of our lives. The work with and for the Third Christian Church has in every way been a personal inspiration. I believe in the future of the work.

In Washington we had the pleasure of seeing (at a distance) such men as Champ Clark and Vice-President Sherman, each presiding with dispatch over House and Senate, respectively. Also famous "Joe" Cannon was there holding his own.

In Chicago we had just ten minutes in which to transfer from the B. and O. depot to the Northwestern. The train pulled out as we boarded it. Thirty seconds later we should have missed it. Our intention had been to spend the day in Chicago but the idea of another night's train ride was not agreeable, so we went on. Arrived at the home of Mrs. Hanson's mother safely. Spent the next day loafing, calling on friends, fixing a screen door, etc. But the sacred part was the visit to the cemetery where we placed three real Virginia magnolias on the grave of Mrs. Hanson's father. Some of you will remember he died while visiting at our home in Norfolk. The magnolias were still in good condition. Sunday we hope to put three remaining magnolias on my father's grave. Such flowers are a strange sight here.

Now I am visiting at my mother's. Shall be here a couple of days. Expect to visit Palmer College this evening. My brother I hope to see tomorrow.

Last night I slept "like a log," so the saying is. Hope to get a little fatter before I see you all again.

My, but you ought to see some of this Iowa mud. It is black as ink and sticks like putty. It's fine for corn and pigs, tho'. But don't let anyone persuade you that "Old Virginy" is not all right. God has lavished treasures on the soil of our great land east, west, north, south. A great country should have great sons and daughters. I pray our Father may help each of us to prove of true metal. God bless you all.

A. M. Hanson.

Tama, Iowa.
June 7,1912.

VALLEY LETTER.

Since my return from S. C. C. at Elon College I have held revivil meetings at Dry Run and at Bethel. The busy season and a very wet spell of weather interfered somewhat at Dry Run, but those who could get to the meeting seemed to enjoy it. Some interest was manifested, especially toward the close of the meeting, and one man publically accepted Christ as his Savior. We believe others received much good from the meeting.

The meeting at Bethel was somewhat more encouraging in point of interest manifested and visible results obtained. Here there were nine conversions and seven additions to the church. In both these meetings Miss Minnie Bowman rendered valuable assistance in the music. Both at Dry Run and at Bethel we have some faithful loyal members who are always interested in the cause at home and abroad.

I have now finished up my revival meetings for this conference year. It has been a long hard pull, fraught with some discouragements, some encouragements, and many blessings. It requires considerable time and strength to hold eight revival meetings here during the winter, and keep up pastoral work at the same time. My meetings ran late in the spring this year owing to my health in the very early spring.

From my few years experience and observation I draw the following conclusions. 1. That in order to have a good meeting the church must be in peace and harmony, and all pull together all the year, and not simply during the meeting. 2. That as soon as one meeting closes the church should begin praying and preparing for the next. 3. That sinners decide before a meeting closes whether or not Christians are interested in them, but often Christians fail to realize this. 4. That some Christians think the success of the meeting all depends upon the preacher, whereas, in fact, it depends upon preacher and church working together with one another and with God. It is not too soon now to be thinking and praying about the next revival meeting.

A. W. Andes.

Harrisonburg, Va.

MY VACATION.

On the evening of June the fifth, after having thoroughly enjoyed Elon's 22nd commencement, this writer took his leave for home here in the far South where the cotton and sugar cane grow. I shall never forget the feeling of the hour when I left, standing on the steps of the train, gazing at the student body, wondering if I should ever be permitted to look upon the faces of my college and class mates again. Time alone can tell.

After a few minutes delay in Greensboro the call "Aboard 43! was made and soon we were going at fast speed on a packed train with hardly standing room. It seemed as if it would be a very lonely trip for me, considering the fact that there was no one on the train I had ever seen before; but this was dispelled when a young man whose name was Mr. H. O. Lineberger introduced himself and said "Do you know

anything of Elon College? And the Christian Church?" He then said Alexander Campbelle had many followers. With this statement I said may I ask where you live? He replied "In Spartenburg S. C." Following this was a pleasant conversation on the subject, "The difference between the Christmans, and Campbellites" Too soon the conductor called out Spartenburg! After spending these moments, and having given my friend some of our literature with a copy of the government and principles of the Christian Church, we separated, both acknowledging that we had been profited by the conversation though our creeds were different.

On we were hurled at the rate of fifty miles per hour through the hills of South Carolina and Georgia, arriving at La Grange, in time to await fourteen hours for a west bound train over the Atlanta, Birmingham and Atlantic Railway.

Am now here in my pleasant country home amid singing birds and blooming flowers. Many changes have taken place since I left home last September, but God had suffered no severe change at home for I find all happy and enjoying life.

It was my privilege today to visit the new church (Dingler Chapel) which is now being made ready for the District Conference which will be held June 15 and 16. The building is very comfortable, situated on a high place and will when furnished, compete with any church in the community. Pastor Hughes and its members should be proud of their church.

With what information I can gather, I learn that our work here in Georgia and Alabama is moving along splendidly, and this makes my heart rejoice.

How often I wonder what our vacation may mean! for the church of God. Last year during the three months vacation it was my privilege to see 216 souls saved and brought into the kingdom of God. And why may my vision be dimmed? I am persuaded that God is able to bring things to pass if we trust Him for his power, and put forth the proper efforts on our part.

Before my letter grows too lengthy, let me express my sincere thanks to my churches back in the Old North State for their kindness in giving me a month's vacation. And this is hoping that they may have spledid services while we are separated. May this month's vacation mean added power and strength for the work.

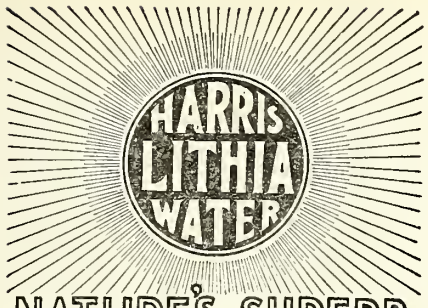
Again thanking you for these favors and willigly awaiting my return on July the sixth.

Fraternally

J. V. Knight.

Lineville, Ala.

—No cloud, no rainbow.



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Elon College, N. C.

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